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Just Where You Are

STELLA GRIBIUS

HAVE we not all, at some time thought that we could be better Christians if we were in another environment? Have we not said, "O, if I could just live under the same roof with that person, it would be so easy to be good, I could grow."

It will help us to know that we are where we are not by chance, but that God's law has placed us, and it is up to us to make good and carry out the Father's plan in this very place.

So let us stop "kicking against the pricks"; let us stop chafing and fretting under the conditions for thereby we only retard our unfoldment. Conditions are not changed as long as we are irritated by them. Running away from them will not solve the problem, because we carry with us the little self that is disturbed, and we are sure to meet ourselves around the corner somewhere.

"Life is what we make it," we get out of it just what we put in; so if we do not like what has been coming to us, let us look within and see what we have been giving out. All conditions are mental; if I know this I know the disturbance is within, and if it is within me, then it must be under my control; so I do not say, "What is the matter with the people around me?" but "what is the matter with me?" We cannot change conditions as long as we are irritated by them.

The world is operated by law, men are where they are, by law; we are in the place we occupy, for a purpose; it may not be, to receive, but to give; some one in our environment needs a lesson we can give him.

We are where we are, because no one can do the work expected of us, as well as we; why, then, rebel, rather rejoice, that here is an opportunity to be a co-worker with God, to bring the light to some darkened soul.

We are here to bear witness to the truth that we are sons of God, endowed with all power; we are greater than anything in the external and big enough to master any difficulty. Just where we are we find opportunities for testing our spiritual muscles by use. Within us are spiritual qualities, power, strength, wisdom, love, joy, but they must be liberated by use.

Perhaps, just where you are is a place that needs the magic adjuster, love. Some one is unloving, unkind, hateful, "What am I to do?" Am I to give hatred for hatred, anger for anger, unkindness for unkindness? No, nothing is gained by that method; but all is lost, and like a boomerang, the same comes back to the sender.

"The Master Mind is the one that can give love for hate, smiles instead of tears, blessings for cursings, to be undisturbed, never answer back, to forget unpleasant things, to live in the clouds and by the glory of our soul to burst them into a fairyland of light." (Harold Palmer.)

It is well to train oneself to say: "Under all circumstances, I shall be profoundly undisturbed."

"We can never love God until we learn to love men and we shall never know of heaven while we look for evil in our fellow men."

Just where we are is the place for our growth; we are in the right soil and if we open ourselves to the beneficent forces about us, we shall bud and blossom into flowers of beauty and sweetness. We are centered in almighty forces which are working for our good, when we recognize and co-operate with them.

Someone says: "But I am in such a hard place." Shall we always ask for easy places? You remember, Caleb of old asked Moses for a hard place as his portion. He knew his innate power and strength, and with faith in God and himself, he knew nothing was impossible.

In this place that seems hard, God is your environment. He is saying: "Call upon me, eternally call upon me." The Lord is at hand. He will fight your battles. The same power that sends the planets into space is operating in your life, ready to aid when trusted. We live, move and have our being in a world of unlimited power and according to our faith, we may command as little or as much of this power as we choose.

"We are living epistles known and read of men." Just where we are, we are to live the Christ-life.

"You are writing each day, a lesson for men

Take care that the writing is true,

It is the only gospel that some men will read—

That gospel according to you."

It is not so much what we say as to how we live that counts. It is not so much the problem as how we are meeting it.

Wherever we are, at home, or at our work, God expects every one to do his duty, and that duty is to serve lovingly, cheerfully, conscientiously, just where we are.

Our trials may drag us down to the valley of despondency and despair, or they may be stepping stones by which we reach spiritual heights. Our severest trial may become a benefactor, an opportunity, a blessing in disguise, if we do not succumb. Beneficent spiritual currents are everywhere but resistance, rebellion, doubts, fears and the rest are

non-conductors of these currents and fail to reach us.

Is impatience your besetting sin? Then just where you are is the place to learn your lesson. A woman prayed earnestly for patience. A servant came into the home, one very dull and slow to respond; "enough to try the patience of a saint," as they say. Instead of using the means at hand to answer her own prayer, the woman became more irritable and impatient than ever. Here was her opportunity, not her limitation.

Paul said he gloried in tribulation, and took pleasure in infirmities, for "When I am weak then am I strong." Trials may become developers of strength, power, love, joy, a spur to greater activity, an incentive to bend all our energies to the realization of spiritual qualities.

The one who is seeking for a better position must first of all fulfill the best he knows how in the task at hand. Here is where he must make good, must make himself indispensable in his position. Then, having done all, he must stand, and wait patiently and trustingly, knowing that God's law is bringing him that which is for his highest good.

The mother in the home serving with love, patience, cheerfulness, is filling as large a place in the world as the one on the platform, and, who can say which is the more important?

Each of us has a niche to fill. "You in your little corner and I in mine." "Master, use me this day. Help me so to live just where I am, so close to Thee that my presence may be a benediction, that I may live a calm, serene life. May every word I speak and every act I do, be, but thy love speaking and acting through me so that the world about me is transformed. Let every thought I send into the world, purify, bless, cheer, and heal."

Shall I fail to be a witness just where I am? The privilege of men is the power of selection; therefore, I choose to make this day a perfect day. I choose to think this is the best place for me at this time. I rejoice that life holds for me the best that is needed for my growth, here, and knowing this, I will adjust and learn my lesson as it comes to me, that I may go on to my next. I choose to be glad; "since it is a comely fashion to be glad." Just where I am I choose to serve lovingly, cheerfully, earnestly and leave results with the Father.

Let us remember always that "He that hath sent me hath not left me alone."

God has a purpose and a plan for me. I will let the will of God be done in and through me.

I will endeavor to stand true to the Christ within just at this moment.

Emerson said: "One man in all human history was true to that which is in you and me, namely, his divinity." When we arrive where Jesus did, we shall know the supreme joy of living moment by moment—serenely, powerfully, helpfully. "Be of good cheer, I have overcome the world."

Shall I master circumstances or shall I let them master me? "Experience teaches that hard knocks give a solid foundation to the soul and make men of us all. There is greater satisfaction in doing the difficult thing. Satisfaction can only be gained by overcoming."

"Let us not be weary in well-doing for in due season we shall reap, if we faint not."

From a Class In Fundamentals

God.

All the love that we see around us is of God, for God is Love; itself, the infinite, eternal, perfect Love. This perfect love of God gives man all meekness, humility, and mildness. In yesterday's paper I read what John D. Rockefeller, Jr., said about love in an address before the men's Bible Class of Park Avenue Baptist Church in New York; it is as follows:

"According to Rockefeller, there are nine ingredients in 'The Spectrum of Love.' He called the roll as follows: Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity.

He declared all of these, if applied, would work in the office, the shop, the factory, quite as well as in the parlor."

All the life that we see in the world is of God, for God is the source of all Life. When God gave man life, He gave him vitality, health and energy to express the one unfaltering will which rules and governs all.

All evidence that we have mind comes from above. That Mind, the ever active, ever present and all-knowing Mind of the Father, gives all the mentality that is. St. Paul says, "Ye have the mind of Christ"; so we, that is our perfect selves, have the mind of the Son of God.

God is Truth, giving to man all justice and equity. This Truth is changeless, boundless, and limitless. When I think of Truth, I think that it is, was, and evermore shall be. "Ye shall know the Truth and the Truth will set you free."

Pure Substance is God which gives the changeless quality to everything. In this pure and holy essence, there is stability and permanence.

God is Wisdom, Knowledge, and Understanding. These attributes enable man to know all that he needs to know. In this true knowledge, there is no limitation. It is just for us to claim and use. These aspects enable man to steadfastly behold the vision of heaven, here and now.

Last but not least is God as Power. It is God as perfect Principle, the Principle of Good, which gives infinite Joy, infinite Harmony, infinite Peace, and infinite rest. This Principle is all inclusive, in all, through all, and over all. "God is All and All, and beside Thee, there is none other."

—Christine Schell.

Rejoicings

We are glad indeed to be able to announce that the Chicago Center has outgrown its old home for Sunday services. This is a great onward step; and we rejoice with Mrs. Richie that her work is unfolding with greater and greater possibilities as the days pass. Her splendid efforts are bearing the richest fruit in Chicago now. Let us raise a song of praise that the Gospel of Truth is being heard by many more each Sunday. We know that Chicago will feel the blessing that goes out from these doors. Mrs. Richie is holding her Sunday services under the name of "The Church of the Healing Christ" (Divine Science) in the Blackstone Hotel. There is evidence of great expansion in the Chicago work. Our blessings!

Companionship

JESUS said that the second commandment was like unto the first, "Thou shalt love thy neighbor as thyself." This commandment above all others goes hand in hand with Companionship. If we love our neighbors as we do ourselves, we shall never have to consider the other eight commandments for we shall not steal, murder or covet anything they may have.

Companionship does not mean that effervescent good-fellowship which is built on materiality, or love of a certain one, and the doing of kind things for that one through love, but it is that quiet, peaceful at-one-ment with all humanity. To realize this one must first go to his Basis and realize Perfect Unity with the Father and then instead of going out and meeting man as if he were entirely different from his Creator, recognize the Spirit of Christ in him and know that we are all one in Christ Jesus.

I believe it is in Drummond's "Greatest Thing in the World" that he says, "Courtesy is Love in little things." Are we always as courteous to others as we might be? Do we extend the same courtesy and kindness to the man who does some menial work around our homes as we do to someone whom we think is a little higher on the ladder? "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," and again we are told to "Be of the same mind one toward another." When we think of a person's position or his social standing or something in the external, and think we should treat him accordingly, we are divided in our thought and are missing the mark of realizing Perfect Companionship.

As a demonstration, if you go into a store and ask for, say, a book, and ask for it in a bored fashion, accompanied with a superior air that the one who is serving you is a worm of the dust and not to be considered at all, I venture to say in nine cases out of every ten you will find the clerk indifferent and unresponsive and there will be but little joy, if any, in the sale. On the other hand, if you go into the store realizing that the clerk is your brother and recognize the Christ in him, and smile, you will receive courteous treatment. Our attitude toward those who serve us is very important, dear students, and a smile and a pleasant word may often change one's outlook for the entire day. It is very truly said that life is like a bank; we draw out only what we put into it, and we cannot check out Love, Supply, and Companionship if we deposit the opposite qualities.

I do not think that companionship applies to people alone. I think one can realize Perfect Companionship with his environment, his work, his home and everything in his world. We are all in our different places by law and our environment is the out-picturing of our inner thinking, so if we would change our environment we must first purify our thinking.

The soul that is illumined with God's Presence finds joy in service. Do not think that this thing or that thing is too trivial for you to do, but do it through Love, and remember that the little things are stepping stones to something higher and when we are called upon to do anything let us do it in a

Spirit of Love, not for personal gain or rewards, but for the good of the whole. Happiness comes when we forget ourselves and serve, for in this way we come into that great Companionship. No one can be successful and live to himself alone for "We, being many, are one body in Christ and members one of another."

"Be noble, and the nobleness that lies

In other men, sleeping, but never dead,

Will rise in majesty to meet thine own;

Then shalt thou see it gleam in many eyes,

Then will pure light about thy way be shed.

—Lowell.

—Dora Hardie Carnahan.

Mother's Problems

I.

THE MOTHER IN THE HOME

THE mother—the councilor, the peacemaker, the adviser and the companion; to use her best influence in the home must be happy, loving, joyous, alert and sympathetic, trusting always that Infinite Wisdom and Love to lead her to make the decision on every occasion for the good of the whole—for the good of the home.

A definition given by one of our psychologists, clearly pictures the ideal home for a growing child. It presents to the mother the fundamental idea of letting the child unfold in a perfectly natural way by giving him the right kind of a place in which to grow or unfold.

A Home, as given by this teacher, is a garden in which the physical, mental, spiritual and social needs of a child are met when needed so as to enable him to become a self-propelled individual.

Small children learn nearly everything by imitation and it is in the early years of a child's life that impressions are made that he will always remember. The mother's attitude of trust and faith will do much toward teaching the child in his early years whom to trust and how to trust; teaching him also that as he obeys all laws, joy and happiness are his.

It takes the alert mother to know how to stimulate the child to respond to the best in him; the sympathetic mother to sympathize with the love nature when her child seems to show the reverse, to teach him that the Great Giver of all is giving to him so freely that he, too, should give and serve lovingly and cheerfully.

As a mother gives each day to the home the highest and best she sees and knows, the other members of the family will in turn do the same. The mother knows also that the more she trusts, the greater is her freedom and joy; thus she keeps the home the garden not only where the child unfolds and grows but where each one for the good of the home is unfolding, making home a greater joy each day.

—Helen C. Ernst.

When thou hast first found Him within thyself,
Thou wilt find Him everywhere.

Healing Department

"In Thy Light shall we see light."

What is this light that is "Thy Light"?

It is the comprehension of things, it is the understanding of Truth, it is the God's Awareness of Self.

How can we come to be "In Thy Light"?

By being true to the Truth of ourselves.

And what is the Truth of ourselves?

"As He is so are we IN THIS WORLD." Since God is ALL, then what God is is right with me; not only with me, but is BEING me, always. What God is, God is bringing forth and we call it God Creation, or in this place, ME. Brethren NOW are we the Sons of God, and it doth not yet appear what we shall be when we AWAKE in His Likeness."

Isn't it wonderful to know that NOW, in spite of all we have thought, in spite of all we have clutched to ourselves of sadness, and sorrow, and unhappiness, in spite of how we appear, we are NOW, Sons of God.

What is the light that we shall see?

Wholeness, Bountiful Supply, loving companionship, Harmony in ALL our world. There is nothing else in God's Light, but what God is.

How can I get into this Light?

First accept the truth that you are in this light, because there is no place else to be.

Then "think God's thoughts after Him". Thoughts of kindness ALWAYS, thoughts of helpfulness ALWAYS, thoughts of wholeness, ALWAYS. Yes, even if you have claimed sickness. Remember that you are seeing in God's Light of perfect comprehension of all things. You are coming up into this Light, and you cannot drag the darkness of untruth into Light.

MEDITATION

Dear Father, so close as to be my very Life, I open my heart in deep thankfulness for Truth. I drop my burden of belief in trouble because I see that according to Truth I am made in Thy image and likeness of wholeness and perfection. I drop my burden, and bear a song away. In Thy Light, do I see Light.

TESTIMONIAL

My Dear ———:

I am sending you this thank offering. I can't wait till I see you to tell you what a wonderful letter I got from my friend today. Some time ago I sent her the Daily Studies and Truth and Health and in my letters I try to explain the lessons that seem to bother her. Before this, she and her husband were on the verge of a separation, seemingly. This is what she writes me: "I look forward to your letters as I look for the sun to come out each morning. There are so many things I find in the lessons that help me. I am a different person entirely. I look

ten years younger than I did this summer; it is all due to my studies and the help you and the practitioner gave me. Everything is harmonious and it surely is fine."

I tell her that we of ourselves can do nothing, it is the Father that doeth all things, he is her help in every need. I am so glad the Truth has been revealed to her, and I know it will be revealed to her husband also, then they will be so happy, happier than they ever were before.

Lovingly,
—Your Student.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

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IN GOD WE TRUST

THERE may be other cities that have the same custom that Denver has established—that of observing a *Civic Thanksgiving Service*. It should be so observed everywhere, for it lifts the Thanksgiving Service out of sectarian bounds into the larger national setting befitting the original purpose of the day.

The Denver Civic Thanksgiving Service was no dull, prosaic affair, but filled with a fine enthusiasm from beginning to end. And the reason? The thought was lifted from the individual, into the universal; out of the national even, into the international.

On the platform as speakers were the Mayor, the Governor, the president of Denver University, a representative of New Thought, a Protestant minister, a Jewish rabbi, and a Catholic priest. The psychological effect was salutary. That men of widely divergent religious views could openly, and with all friendliness, unite on great universal principles indicates a big step forward in religious thinking.

The trend of the thought was toward fundamental, spiritual realities,—the Governor sounding the keynote when he said that *materiality* tended toward national destruction; *the nation must be spiritualized*; this alone makes for true progress and development.

The rabbi followed with the text, "We do not build on iron and cotton; we build on ideas." America has been founded on certain ideas; only in continuing to stand on these basic principles is her future assured.

The priest decried a Pharisaical America gathering her robes about her and thanking God that she was not as other nations. In fact almost every speaker stressed this same point—*America, not for America alone, but for the world*. Let her use her strength, her ideas, for the healing of other nations.

Said the Protestant minister: "There's a *something* that America should be in, to do her part for the other nations."

And so the thought went on and on, out from self to the good of the whole.

The spirit of the service was a revelation to many. Here, after centuries of dissension over unessential differences, lay the big plan of salvation—simple, easy to carry out: There is just one *whole* made up

of races, and individuals in these races. No individual or race can progress selfishly alone. Each must think *out* in terms of the whole; then is the whole saved.
—M. R. L.

The True Spirit of Christmas

WHAT does Christmas mean to you and to me? Are we in the spirit of the day instead of in the outer semblance? Are we preparing to celebrate the day which marks the birth of a Spiritual Saviour of men in the right way? This babe's coming was heralded by angels from Heaven. His coming should be as real to us today as it was two thousand years ago, and it should be heralded by thoughts of peace, joy, and harmony.

Are we not too often centering our thought on the things that we must do at this time? Are we hurrying hither and yon and bustling to and fro? Are we spending beyond our means, or giving to others because we expect them to give to us? Is there a gloom in our hearts because some loved one is not with us this year? Are you saying to yourself in weary tones, "O, I wish it were all over? It is such a burden."

Look at the faces you pass on the streets; some are anxious and weary; others are aglow with happy anticipation of gladness to come. What is the greatest gift I can give? The best that is in me as I go my way!

Would Jesus approve of our method of commemorating his birth into this world? Think for a moment. He walked among men giving of himself always. This is the spirit of the season we are preparing for now if we are to serve the master by doing what he did.

Christmas is a time of peace, and good-will to all. We should feel rest within ourselves. We should praise God for his blessed gift of Jesus. Let praise and thanksgiving be your key-note as the days pass. Walk closer to God. Feel the Presence.

We are all busy planning our Christmas. What kind of day shall it be? We need not give gifts to all, neither need we give elaborate ones even to our nearest and dearest. There are always simple, useful gifts, and there are cards with a thought of love upon them.

Do not forget the loving word and the cordial hand-clasp. Each has its work to do in bringing joy to our fellow men. Include your neighbor by giving him the loving word. Remember the less fortunate; they need our recognition and our gifts at this time of rejoicing. Think of Jesus' words to Peter, "Feed my sheep."

Let us keep Christmas together in the Spirit of Truth by including all in our love and blessings, and by letting Christ reign in our hearts. Then shall we feel the joy of the season, a pure delight; and reluctance to let the time pass will take the place of "O, I wish it were over." Every day is a Christmas day in your heart and mine if we are living the Christ within us to some degree even; if Love is shining in our eyes, and we are making life more worth while to all whom we touch in our world.

EVA M. DOWNEY.

A Background for the Study of the Bible

KEYNOTE: ASCENDING REVELATION

AMOS AND HOSEA

Lesson XXXIII

The first two prophets of the eighth century, separated though they were by an interval of twenty-five years, are both forerunners of Israel's new religious reformation, both interpreters of the new knowledge of Jehovah, that changes him from a local to a universal God.

"Like every other reformation this one in Israel began with the conscience and the protests of individuals."—*Adam Smith*.

Yet the individualities of these two great men are strikingly different, one a prophet of the God of Justice, one a prophet of the God of Love; both seeing that the outer relation—current morality—is entirely worthless without inner faithfulness to Truth. * * *

Cornill says of Amos, that he is one of the most marvelous and incomprehensible figures in the history of the human mind, the pioneer of a process of evolution, from which a new epoch of humanity dates.

This praise might be given to both Amos and Hosea alike.

Amos, belonging to no guild of prophets, was a herdsman and a dresser of sycamore trees at Tekoa, on the edge of the desert, six miles south of Bethlehem; he was preeminently a dweller in the Wilderness, "an empty and a silent world; across it the tower of Jerusalem gives the only signal of the spirit, the one token that man has a history." We ought to remember that in the same desert another prophet was bred who was also the pioneer of a new dispensation, and whose ministry both by its strength and its limitations is recalled by the ministry of Amos, John the Baptist.

As a wool-grower Amos must have made yearly journeys to the markets, both of the South and of the North Country. One hour from Tekoa lay the highroad between Hebrai and the North, with its pilgrims passing to Beersheba; just across the border of Israel lay Bethel with its temple, seven miles further Gilgal, and two-days journey away, Samaria. * * * By road and market Amos must have met men of many nationalities, Arameans, Moabites, Philistines. He must have seen slave-traders; he must have heard of or seen with his own eyes the luxury of all classes, the corruption of the priests, the cruelty of the powerful; he must have heard rumors of the advance of the Assyrian armies, which had already once broken in on Damascus. His writings prove that he may have been a desert dweller, but that he had learned how to use his eyes, and did use them, and used his memory to store up facts.

He says about himself: "Jehovah took me from following the flock, and Jehovah said unto me, 'Go prophecy unto my people, Israel.'" "He was one of those recruits from common life by whom religion and the state have at all times been refined."—*Moulton*. He tells us that he went to the Sanctuary at Bethel, and on a great festival there cried aloud his

visions and that his activity was curtailed by the high-priest of the royal Sanctuary who bid him begone to Judah, "to play the prophet there." * * *

We do not know that he went into the world a second time, his writings are brief—it is probable that they have only to do with this one period—so that his formative influence on the life of his times, like that of most great reformers, was only realized much later.

If it is possible, read Amos in the Modern Readers' Bible, for it gives an entirely new and vital sense of his power and of his interest. There, the divisions in his writings are made plain, lifting them almost entirely from that obscurity where the medieval commentators left them in the King James' Version. They consist of, first, an Oracle of the Earth parable (Chapters I and II), and a Rhapsody of the Judgment to Come, divided into two parts: Corruption Ripe for Judgment (Chapters IV, V, VI), and the Vision of Judgment (Chapters VII to the end). Moulton says of it:

"I doubt if there is to be found anywhere a book of more elaborate literary structure than this book of Amos. We find recurrent reiterations of form, rising through a sustained crescendo to an impressive climax. But we find this movement continually broken by parenthetic interruptions of passages outside the structure of the rest of the book, some of them were snatches of interruption, others with a new elaborateness of their own. (See Chapter 3:3-6; Chapter 4:4-13; Chapter 5:10, 13; Chapter 7:10-16; Chapter 8:4-7; Chapter 9:5.) When we survey the whole we catch the idea that these different elements in the elaborated prophecy convey different sides of the prophet's consciousness; in the sustained movement we have rhapsodically presented, his life message of sin and judgment, while in the passages of parenthetic interruption, we see the prophet glancing at the personal opposition that has from time to time sought to obstruct his work."

This new prophecy which Amos started in Israel unfolded infinite powers of moral and political regeneration. But it started from the truth about the moral situation of the present. Amos illustrates the prayer of Moses, "Would to God that all the Lord's people were prophets."

Unlike Hosea Amos was not a citizen of the kingdom against which he prophesied. * * * In one sense he was a rank outsider, a missionary, whose zeal for justice had never to contend with his sense of love or pity. His greatness lies in the fact that he recognized Jehovah as Lord of the Universe and saw that the Lord of the Universe would hardly make Israel his only concern, and yet that the people that he had chosen had not chosen him, that they were blind to his warnings, following the conceits of their own hearts rather than his instruction. * * * When Amos makes him say, "I hate, I despise your feast days; * * * But let judgment roll down like waters and righteousness as a mighty stream," he is condemning their love of the

apparent in place of the real love which is always seeking truth in place of falsehood.

"The progress which the religion of Israel made in and through Amos cannot be too highly rated. He gave a philosophical foundation to religion which rendered it possible that the religion of Israel and the God of Israel should not be implicated in the fall of Israel. The fall of the people was the Victory of God, the triumph of justice and truth over sin and destruction. That which had destroyed every other religion could now only strengthen the religion of Israel."—*Cornill*.

The real complement of Amos is Hosea. Amos is the outsider, the visionary who lives far away from the reality of those whom he censures; the prophet who can speak his prophecies and then depart, and go back to his desert, leaving the effect of his words on his hearers, while Hosea lives always among those whom he censures and whom he loves, and his sufferings and his trials are never-ending. Amos teaches the law of a just God and it is universal in its application. Hosea, in his writings is strongly emotional. The passionate denunciations of those who forsake their God, "and the not less passionate tenderness with which he describes the final victory of divine love, are united by no logical bond. The unity is one of feeling only, and the sob of anguish with which many of his appeals to a heedless people seem to end, turns once and again with sudden revulsion into the clear accents of passionate promise, which in the final chapter swell forth in pure and strong cadence out of a heart that has found its rest with God from all the troubles of a stormy life."—*Smith*.

We know very little of the man Hosea but are forced to read a great deal into his writings. It is generally supposed that he was of the tribe of Issacher, from an unknown town, but Jewish legends tell us that he died a captive in Babylon. He was undoubtedly a citizen of northern Israel, and the book seems to have been written prior to 740 B. C. and extends not later than 734. As in Amos, there are two main divisions, the first, chapters I-III, reflects the wealth and prosperity of the reign of Jeroboam II, while the second, chapters IV-XIV, contains frequent references to the social disorder and anarchy of the subsequent years.

Apart from the narrative of the first part there are few or no details of Hosea's life. In view of the familiarity of Hosea with the enterprises of rulers and priests, it has been conjectured that he bore a prominent position, possibly that of a priest.

The problem that has interested scholars for all time, from Saint Jerome down, has been the interpretation of the story of his own married life, in the first three chapters, whether it is real, or a stroke of genius in symbolizing the relations of the universal husband, Jehovah, to his erring wife, Israel. Whether the account of Gomer's profligacy, and of his own sorrowful forgiveness are true or not, there seems to be a consensus of opinion that Hosea's own experience has opened the door to his understanding of God, and of God's sorrow and ultimate forgiveness. Does he not say that this experience was "the beginning of Jehovah's word to him."

He sees very clearly, at any rate, God's love to mankind, and if he weaves around the story of Is-

rael's unfaithfulness many full descriptions and much bitter invective, it yet makes his book but the richer.

"Hosea's love steals across his whole land like the dew, providing every separate scent and color, till all Galilee lies before us, lustrous and fragrant as nowhere else outside the parables of Jesus. With Hosea we feel all the seasons of the Syrian year, early rain and later rain, the first flush of the young corn, the scent of the vine blossoms, the first ripe fig of the fig-tree in her first season, the trusting of the lily, the mists and heavy dews of a summer morning in Ephraim, the night winds laden with the air of the mountains, the scent of Lebanon. Or is it the dear human sights in valley and field, the smoke from the chimney, the chaff from the threshing floor, the doves startled to their towers, the fowler and his net."—*Smith*.

Hosea's second marvelous piece of writing is in the last chapter. Having passed through the confusion and terror of his country's downfall—which he describes with details of terror, corruption, treachery, lust, idols and false kings, he rises to his greatest vision, "the tenderness and romance of the early history of his people" and of God, our Loving Father.

"When Israel was a child, then I loved him and from Egypt I called him to be my son."

The epilogue is utterly different from that other epilogue of Hosea, which strikes a false, an artificial note of redemption, which proves to many that it was added after the return from captivity by an editor, who felt it necessary for the repentant returning captives to see in it their ultimate regeneration. But the epilogue of Hosea is logical, as love has conquered in the first chapter so the love of God will always conquer.

The prophet speaks.

They shall return and live in his shadow.

They shall live well-watered as a garden.

Till they flourish like a vine.

And be fragrant like the vine of Lebanon.

God speaks.

Ephraim, What has he to do any more with idols?

I have spoken for him, and I will look after him.

I am like an ever green fir tree.

From me is thy fruit found.

Bibliography: G. Adam Smith, Robertson Smith, Cornill, Moulton.

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Each saw the kingdom of God as he had it in him to see it. The ideal has a different smile of beauty for every worshiper, but to each it means the fairest and sweetest that he knows.—*Walter Rauschenbusch*.

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